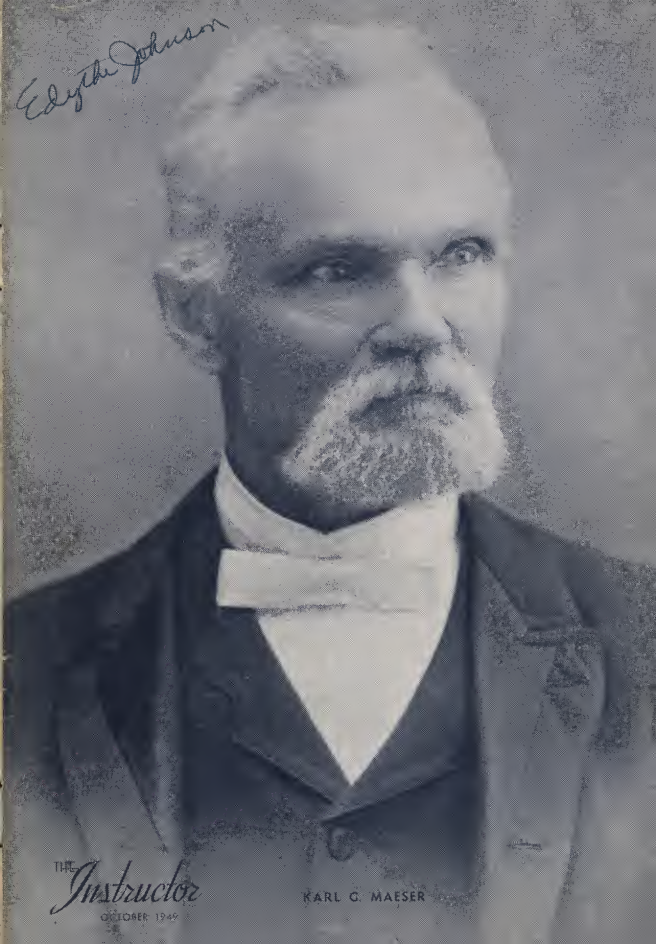


Edythe Johnson



THE
Instructor

OCTOBER 1949

KARL G. MAESER

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THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach

According to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland

Contributing Editor: Wendell J. Ashton; Editorial Secretary: Clara Peterson Tanner

Essentials in Gospel Teaching

ELDER HAROLD B. LEE

DURING my childhood, the most impressive religious lessons I learned were from the Sunday School classes. Very few Sunday School teachers, however, stand out today in my memory as having made a lasting contribution to my religious education. One of these, now white-haired and in her seventies, had a peculiar ability, so it seemed, to burn deep into my soul the lessons of Church history, morality, and gospel truth in such a way that today, nearly forty years later, I find myself still remembering and being guided by her lessons.

What was it that gave her the essential qualities of a successful Sunday School teacher? She was not possessed of great secular knowledge nor was she well-schooled in the theories and practices of modern pedagogy. Her appearance was plain and ordinary—that of a wife and mother in a small country community where necessity demanded long hours of toil

from all family members. There were three endowments which, in my opinion, made her teachings effective: first, she had the faculty of making every pupil feel that she had a personal interest in him; second, she had a knowledge of and a love for the



ELDER HAROLD B. LEE

gospel and had the ability to so aptly illustrate each lesson as to make it apply to our own lives; and third, she had an absolute faith in God and an unswerving testimony of the divinity of the restored gospel of Jesus Christ.

There was another less obvious but a most vital and essential qualification for this and every other person who would be a teacher of the gospel of Jesus Christ. The Lord has

declared the law of the teacher in these words:

"And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (Doc. and Cov. 42:14)

What is the prayer of faith by which the spirit to teach can be gained? Faith is in evidence in that individual who lives as he teaches and prays. The Apostle Paul asked the Corinthians:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, . . ." (I Cor. 6:19)

He taught as well that if we defile that temple, our body, the Holy Ghost will not dwell therein. You who would have the spirit to teach must "glorify God

in your body" as the Apostle enjoins. Such a one who prays for help in his teaching will have the power of the Holy Ghost, and his teachings will be as Nephi declared, "... [carried into] the hearts of the children of men . . . by the power of the Holy Ghost . . ." 2 Nephi 33:1)

Karl G. Maeser is quoted by his son, who has written the story of his father's life, as having made the statement: "I would rather trust my child with a serpent than to place him in the hands of an irreligious teacher."

May the Lord grant to the great Sunday School organization increased vitality through the teachings of those who have faith in God and these other vital qualifications suggested by these paragraphs.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

"He that loveth not knoweth not God; for God is love.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

"Beloved, if God so loved us, we ought also to love one another.

"... If we love one another, God dwelleth in us, and his love is perfected in us."—I John 4:7-12.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20-21.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—I Peter 1:22-23.

The Sunday School Today and Tomorrow

ELDER SPENCER W. KIMBALL

THE Sunday School should bend its every effort to help its members develop a great faith—one that will carry them successfully past temptation, lead them safely by the pitfalls of doubt and skepticism, and take them into the tranquility and peaceful atmosphere that can be enjoyed only where there is assurance and testimony and voluntary trust in God.

With the very favorable hour of the Sabbath and with attendance of the masses, the Sunday School has a most enviable position and the opportunity to do a superb work in moulding, to the glory of God, the lives of His creatures, so important to Him.

In order to so shape the lives of those in its charge, the Sunday School must keep ever in mind this objective. It must not fail! It has been given the responsibility to carry the messages of exaltation to the membership of the Church, not the task of entertaining people for a period on the Sabbath. Every thought and act should be directed toward that one objective—faith-building.

The Sunday School must remember that it is not enough to teach ethics and good practices and common courtesies. It must also teach exaltation through live faith in God. Every feature should be pointed in that direction: The prelude, the singing, the prayers, the sacrament service, the two-and-a-half-minute talks, the practice song, the interim periods, and certainly the class work. Every service

should be carefully appraised and to it should be applied this yardstick: Will it build spirituality?

Teachers should be selected who, above all, love the Lord and the gospel and have a keen sense of responsibility to their class members. It is most desirable to get well-trained men and women to teach if they already have the more essential qualification, that of a deep love of and loyalty to the kingdom;



ELDER SPENCER W. KIMBALL

but positively and definitely, no person should be engaged to teach, regardless of his scholastic ability or training, who is not orthodox and in full harmony with the program, doctrines, and authorities of the Church; for the Lord says: "... if ye receive not the Spirit ye shall not teach."

Executives of Sunday Schools cannot evade responsibility for the correctness of doctrines when they have appointed instructors. They must *know* that correct principles are being taught; otherwise certainly they share in the condemnation that may come from faith disturbed, hopes blasted, and activity relaxed, which might be the result of unorthodox teaching, personal views and opinions, or so-called rationalized interpretations.

Bishops, too, carry a great responsibility. They must assure themselves that in all its phases the Sunday School is functioning to build character and inspire correct living and faith in God's program. The teaching must be correct and proper, the music must be

sacred and appropriate, the declarations must be inspired gospel themes, and the whole must be a symphony of beauty and love, all focused about the pivotal point of the gospel of Christ.

The Sunday School of this generation and the next and the next must answer. Did you or did you not wield a powerful influence in the creating of Kingdom-builders for this life and for the eternities?

GENERAL SUNDAY SCHOOL OBJECTIVES

GENERAL AIM: To help to the utmost all members to become Latter-day Saints in the fullest and truest sense of that term.

To become such a Latter-day Saint means that one must:

1. Develop faith in God, the Father, in His Son Jesus Christ, our Savior, in the Holy Ghost, and in the plan of salvation revealed to man through Jesus Christ and the Spirit of Truth whom Jesus sent, and restored to the earth through the Prophet Joseph Smith.

2. Develop a determination to consecrate his time, his abilities and his possessions to the perfection of the Kingdom of God on the earth and to help him to form habits which will realize this consecration.

3. Develop a realization that the Kingdom of God on earth means the practice of universal brotherly love, the elimination of all selfishness, and the furthering of actions both individual and social, that are for the highest and most lasting good of all.

It follows that peace and righteousness will prevail on earth and mankind will be prepared for the joys of the life to come.—Sunday School Handbook, Chapter IV. (These objectives were adopted during the superintendency of President David O. McKay.)

Karl G. Maeser

MILTON BENNION

KARL G. MAESER was born January 16, 1828, in Saxony, Germany. "As a boy, Karl attended a parochial school in his home town, and participated in all the games and pranks of the boys of his neighborhood. Still, his studious nature early made itself manifest. Indeed, so earnest was he in applying himself to his books, that, at eleven years of age, he became totally blind. Fortunately, this condition lasted for only eight months, when his sight was suddenly restored. He now became a member of a private school, from which he was promoted to the *Gymnasium Kreuz Schule* (College of the Cross) at Dresden, where he studied for two years, and then enrolled in the Normal School at Friedrichstadt. From this institution, he was graduated with high honors, May, 1848. Soon thereafter he began teaching—the profession for which he had longed and studiously prepared himself. His first experience was in the city schools of Dresden. Later, according to traditionary custom, he left home on an itinerary into Bohemia, where he became private tutor in a prominent family and remained for three years.

"In beginning his professional career, Karl was inspired with a

spirit of progress, derived from the teachings of his father. . . ."

Brother Maeser returned to Germany and resumed his teaching profession in Dresden where he became vice-director of the Budich Institute. While in this position he fell in love with the director's eldest daughter, Anna Mieth, and became the director's son-in-law.

Brother Maeser was brought up in the Lutheran Church, but during the years of his advanced studies he became very skeptical of the teachings of his church and even of religion itself; yet he was an earnest seeker after truth.

He heard something of the restored gospel brought by missionaries from America to Europe. Even though these reports were very derogatory he sought diligently and persistently for contact with the missionaries. In this he was ultimately successful. After thorough investigation, he, with two others, was baptized October 14, 1855. Five days later his wife and several others were baptized.

In June, 1856, the Maesers with some friends left Germany en route to America. Karl, however, remained in Britain until May, 1857, doing missionary work in England

*Reinhard Maeser, *Karl G. Maeser*, pp. 12-13.

and Scotland. With his family he suffered the usual hardships crossing the Atlantic; and on arrival in New York he remained in the eastern states working and doing missionary service until 1860, when he migrated with his family to Utah.

He engaged in several pioneering educational ventures in Salt Lake City until the spring of 1867, when he was called on a mission to Switzerland. In response to a request from President Young to establish a church paper, he founded and edited *The Stern*. He also extended his missionary work into Germany. In 1869 he became president of the mission. In the summer of 1870 he returned home and resumed his educational work in Salt Lake City. In the spring of 1876 he was called by President Young to organize and conduct a church academy in Provo. This school became the mother of the Church school system. It is now the Brigham Young University. He was retired from this institution in 1892 to become the first general superintendent of the Church school system. He became responsible for supervision of all the academies scattered throughout the stakes of the Church. At this time he also founded the religion classes, later succeeded by the junior and senior seminaries.

In 1894 Brother Maeser became second assistant general superintendent of the Sunday Schools. On the death of George Goddard he was advanced to first assistant to General Superintendent George Q.

Cannon. He continued in this position until his death in 1901. He was very active to the end, having worked a full day at his office February 14 and dying in his sleep before dawn next day.

President Bryant S. Hinckley of Salt Lake City writes: "Brother Karl G. Maeser was a man of highly artistic temperament. I think he would have been great as an actor, painter, or musician. He was a real orator. I have never known a man who had, in the same high degree, the capacity to call forth the good that slumbers in every boy's heart. He was a technician in character building, and did more than any other man I know toward building up the manhood and womanhood of this community. He had a great intellect, a chaste and saintly personality, and wonderful soul-power. He found himself and did his work; and through his consecration to his great profession forever enshrined himself in the hearts of his students."*

As an officer of the Deseret Sunday School Union, Brother Maeser was a leader in developing outlines of lessons and giving instruction to many in the aims and methods of teaching the restored gospel.

It was this writer's privilege while engaged in Sunday School work in Cedar City, Utah, to attend a conference there when Superintendent Maeser gave instructions and inspiration to Sunday School officers and teachers and the Saints of Parowan Stake.

*Ibid., p. 181.

"Ye Have Need That One Teach You"

J. N. WASHBURN

A History of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

CHAPTER TEN. THIRTY-SIX HOURS

IN a recent conversation Superintendent A. Hamer Reiser, of the general superintendency, called attention to some challenging facts.

The Sunday School, he said in effect, is charged with the responsibility of teaching the gospel. This it does in the class period of each Sunday morning service.

There are fifty-two Sundays in a year. Four of these are taken for quarterly conferences, leaving forty-eight (even if no more are given for holiday programs and the like). The average class session lasts about forty-five minutes—not more. This means that for the all-important assignment of gospel instruction, there are approximately thirty-six hours in the entire year!

What priceless hours they thus become! It is clear at once that teaching and teachers are the center of the program. Surely there is no longer any place in the system for those who prepare their lessons after entering the chapel.

Other significant facts crowd upon our attention. The Sunday

School is the most-favored, in many respects, of all the auxiliaries in the Church. It meets in the morning, when dances, picture shows, and other forms of amusement are not being offered. It meets on the *Sabbath* morning, when the amount of work going forward is at a minimum. It has little competition from other Church meetings. It offers its program to everyone, regardless of age. It has no seasonal lay-offs but continues the year around. It has the weight of tradition behind it, since nearly all Christian denominations have Sunday Schools in some form or other. And it might almost be said to be in a favored position with respect to personnel; for, if any organization is fully manned, it is likely to be the Sabbath school.

Is it any wonder, then, that it has the highest enrollment of all the auxiliaries? The Church currently has a membership of slightly more than one million. Of this number nearly 500,000 are on the

rolls of the Sabbath schools. This year the enrollment will certainly pass the half million mark.

However, of this large number enrolled, only about 250,000, or fifty per cent, are in average attendance. This presents clearly the magnitude of our problem—as citizens, as parents, above all as teachers; for in the last analysis it is the teacher who will be largely responsible for the success or failure of the enterprise.

No one senses the weight of this challenge more keenly than do the members of the general superintendency and general board. For years they have striven to improve teaching in the Sunday School and make the Sabbath-morning exercise so rich that none will be willing to remain away from it. Especially in the past quarter of a century have the authorities extended themselves to this end in their efforts to get the best material in the Church, in personnel and equipment and procedures.

From about 1916 to 1928, Sunday School courses of study were administered through graded lessons assigned to the departments—the Kindergarten, Primary, First Intermediate, Second Intermediate, Theological, and Parents' Classes. Regular textbooks were written for all above the Primary.

In October, 1928, the General Authorities announced in general conference that, effective January 1, 1929, the organization of the Sunday School would be changed to provide that the Melchizedek and

Aaronic Priesthood quorums might receive their gospel study along with the other members of the Church, in the Sabbath school. This was known as the "Church Sunday School." Extremely desirable in some respects, this plan soon developed certain shortcomings which led in a few years to some important modifications.

In January, 1937, President Rudger Clawson announced in an *Instructor* bulletin that henceforth the Sunday School class period on the last Sunday of each month would be used for monthly quorum meetings. Then, in November of that same year, again over the signature of President Clawson and in *The Instructor*, was a letter to presidents of stakes, bishops of wards, and presidents of priesthood quorums, advising that, owing to differences in conditions of the various wards and stakes, no uniform method of holding quorum meetings would thereafter be adhered to. Each unit would be relatively free to work out its own plan.

In the 1928 reorganization, the following classes were established: Kindergarten, for children four, five, and six years of age. Primary, for those of seven, eight, and nine. Church History, ten and eleven. A, B, and C classes for those twelve, thirteen, and fourteen; fifteen, sixteen, and seventeen; and eighteen, nineteen, and twenty, respectively. Missionary, for missionary eligibles. Gospel Doctrine, for adults.*

*The Instructor, Vol. 62, November, 1927, pp. 620-627.

The Teacher Training program, which had been more or less active since 1915, was also revamped and given new direction.

Incidentally, at the present time the Gospel Doctrine classes enroll at least 100,000, the largest single body of men and women in the Church who receive instruction in one course of study at one time. The potentialities of such a group can hardly be estimated.

For years, teachers' helps and suggestions were published in *The Instructor*, which contained departments corresponding to the teaching departments. One of the most important developments of the administration of Superintendent Milton Bennion has been the publication of teaching supplements to increase the effectiveness of the student lessons.

THE GENEALOGICAL WORK ENTERS THE SUNDAY SCHOOL

The centrality of the Sunday School as the place for gospel instruction was further brought to attention when in 1940 the teaching of genealogical work was given to the Sabbath-morning service. "Future teaching in temple and genealogical work will be given in the Sunday School," wrote Archibald F. Bennett, "with especial emphasis at appropriate periods."*

*The Instructor, Vol. 75, September, 1940, p. 387.

COMING OF THE JUNIOR SUNDAY SCHOOL

In 1934 the Deseret Sunday School Union Board issued instructions for the conduct of the Junior Sunday School. For years this unique organization had been in the experimental stage in various wards and stakes. Superintendent George R. Hill recalls one in Springville as far back as the 1890's. This was an "over-flow" Sunday School. The whole program, in fact, grew to a great extent as a result of over-crowding.

Forest Dale Ward of Granite Stake for years carried on a signally successful program in the Junior Sunday School. Today an organization is in most wards a necessity for educational as well as physical reasons.

CHANGES IN LEADERSHIP

Meanwhile important changes were taking place in positions of leadership in the Sabbath school organization.

In 1906 Elder David O. McKay became second assistant in the general superintendency, succeeding Elder J. M. Tanner. In 1909 Brother George Reynolds died, and Brother McKay moved up into his position, the post of second assistant falling to Elder Stephen L. Richards.

In 1918, upon the death of President Joseph F. Smith, Brother

McKay became general superintendent. He selected as assistants, Elders Richards and George D. Pyper. This organization remained until 1934, when Brother McKay was released as general superintendent and was replaced by Brother Pyper.

century of exceptional Sunday School work, Brother Bennion took his place at the head of the organization and chose as his aids Elders Hill and A. Hamer Reiser.

The position of general secretary from 1897, the time of John M.



A. Hamer Reiser, general secretary; John F. Bennett, general treasurer; Milton Bennion, first assistant general superintendent; George D. Pyper, general superintendent; George R. Hill, second assistant general superintendent. (1934-1943.)

Elder Richards, who, like President McKay, was one of the General Authorities, also stepped out of active work in the administration of the Sabbath school; and his place as first assistant was taken by Milton Bennion. George R. Hill was made second assistant.

In 1943, when Superintendent Pyper passed away, after half a

Whitaker, has been held successively by George D. Pyper, Horace S. Ensign, George D. Pyper, Lawrence W. Richards, A. Hamer Reiser, Wendell J. Ashton, and Richard E. Folland.

Treasurers have been William McLachlan, George Reynolds, John F. Bennett, and Wallace F. Bennett.

The Doctrine and Covenants and the Church

T. EDGAR LYON

X. THE OBLIGATION TO IMPROVE OUR MINDS

THE history of religion in America is closely identified with the history of education. Long before the national government, the states, or the local communities, concerned themselves with popular education, the various churches operated schools. These churches were pioneers in elementary education, then on the secondary level, and finally in the fields of college, university, and professional training. Harvard, Cornell, Yale, Princeton, Dartmouth, Columbia, and many other names famous in our educational circles had their origin as church colleges. Perhaps one of the greatest factors that encouraged the churches to promote education was the need for intelligent understanding of the Bible and the history of ancient Israel and primitive Christianity. As they sought for religious understanding, they became aware of the shortcomings in contemporary Christianity and sought to discover truth through educational endeavors.

In May, 1833, the Lord granted to Joseph Smith a revelation known to us as Section 93 of the Doctrine and Covenants. It is one of the

most profound revelations ever given to the Church. Much of the Latter-day Saint teaching concerning the eternal nature of man and his relationship to God and Christ, the place of intelligence in the eternal worlds, and man's independence in the use of his agency are based on this section. Before introducing these remarkable teachings, the Lord prefaced these revealed truths with the statement:

"I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness." (Doc. and Cov. 93:19.)

The implication of this verse is that a true knowledge of the nature of God, Christ, and man is essential to proper worship.

Latter-day Saints, desirous of knowing how to worship God and serve Him most effectively, accordingly set about to gain all the religious knowledge they could from the scriptures. Bible study classes, the reading of commentaries, and thoughtful discussions

among themselves marked the beginning of this quest for more intelligent understanding of their religion.

As the Prophet Joseph Smith envisioned the settlement of the Saints in Missouri, he likewise planned for the establishment of elementary schools. Children in the Church were not to be deprived of the rudiments of education as were so many children on the American frontier. Oliver Cowdery was given the assignment to prepare textbooks that would teach the specific doctrines of the Church and select others that were suitable for inculcating Christian ideals and principles of morality. In June, 1831, the Lord gave William W. Phelps the following assignment:

"... you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing books for schools in this Church, that little children also may receive instruction before me as is pleasing unto me." (Doc. and Cov. 55:4.)

Two years later the Lord commanded the Saints for the school they were operating in Missouri and pronounced approval on Parley P. Pratt, who was presiding over it. (See Doc. and Cov. 97:3-6.)

But education in the rudiments of either our civilization or our religion is not sufficient. There was need for something more than the mere acquisition of primary skills and ideas. As early as 1833, the Lord directed the establishment of the "School of the Prophets" at

Kirtland, Ohio. (See Doc. and Cov. 88, 89, 95.) This school was the forerunner of the many educational endeavors beyond the elementary educational level that have been sponsored by the Church since that time. A study of the various revelations that were given concerning this educational venture indicates that the Lord was revealing to His Church an educational philosophy that was far-reaching in its scope. It is based upon the teaching that we cannot be saved in ignorance and the degree of intelligence that we attain to in this life will rise with us in the resurrection and be to our eternal advantage. (See Doc. and Cov. 130:18, 19 and 131:7.)

In accordance with the commandment, the "School of the Prophets" was organized, taking its name from the Old Testament school in which those who were to serve Israel as religious leaders were prepared. The selection of this name is significant. Being members of a lay-led Church, it was imperative that the priesthood-bearers prepare themselves for the responsibility of leadership. They were to be the prophetic leaders of the Church and the people of the world. It was not the school of the Prophet Joseph Smith, but rather one in which he studied alongside the others. All were equipping themselves for the great service they must render the new, and not as yet firmly established, Church of Christ.

When the Kirtland Temple was later erected, provision was made to house the "School of the Prophets" within its sacred walls. Groups of the priesthood who were called to do missionary work were given instruction and prepared for their work in this school. Because many were recent converts to the newly restored Church, it was necessary to instruct them in the fundamentals of the gospel as they had been restored through revelation. But instruction did not stop there. Instruction was given in public speaking and pulpit manners, the history of Christianity, Biblical history, theological theories of the reformers, and various topics that would enable them to understand the Bible and its message more effectively. It is obvious that the Kirtland Temple was not only a building for sacred purposes but was likewise a frontier liberal arts college, dedicated to fostering learning and spirituality.

Within the Doctrine and Covenants are to be found several revelations that gave to the Church of Jesus Christ of Latter-day Saints its obligation to promote broad, liberal education. One of the most challenging of these is found in Section 88 in connection with the rules that were to govern the "School of the Prophets." Many of the elders had returned from their missionary journeys and were commanded by this revelation to remain in Kirtland until they had received more schooling. The revelation told them:

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—" (Doc. and Cov. 88:77-79.)

A careful reading of these texts indicates that there is need of a broad understanding of life to qualify for intelligent mission service. Transferring the descriptive words of verse 79 into modern academic terms, we find a specific commandment given to study astronomy; geology; anthropology and archaeology; ancient, modern, and contemporary history; prophecy; domestic and foreign affairs; international relations; sociology; political science; and geography. Then the Lord explained why it was necessary that these Churchmen should study such a wide variety of subjects. He declared:

"That ye may be prepared in all

things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Behold, I send you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

.....

"Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come," (Doc. and Cov. 88:80-81, 84.)

There is a very interesting verse in this revelation from which we have been quoting. It states:

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (Doc. and Cov. 88:118.)

The implication is strongly given in this verse that if mortals possessed faith enough, study might be unnecessary. They could, through their faith, learn from God directly as Enoch of old is reputed to have done. This type of faith, however, is possessed by few, and as a result we must gain knowledge through studying the best books available to the discerning heart and mind.

A few months after the initial

revelation concerning the "School of the Prophets" was given, the Prophet Joseph received another revelation in which he was given specific assignments and responsibilities concerning the Church. Among them is this statement:

"And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people." (Doc. and Cov. 90:15.)

The dedicatory prayer offered at the completion of the Kirtland Temple contains another reference to the stress that the Church leaders were placing on study as a preparation for Church service, in harmony with the revelation just quoted. Note the two-fold purpose—worship and study—for which the Kirtland Temple had been erected:

"And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said;" (Doc. and Cov. 109:14.)

Such were the admonitions and commandments given to the Church in its formative years. In their endeavor to live up to these instructions, the members made diligent attempts to operate schools for their young people and also to prepare themselves for their tasks. The "School of the Prophets" must be classed as one of the earliest movements in the field that we

—more on page 512

The Sunday Schools of Eastern Europe

WALLACE G. BENNETT

SUNDAY Schools of Eastern Europe are helping materially to strengthen the spirituality of the members and bring the gospel message to their friends and neighbors in countries still torn by the effects of war, oppression, and fear. These Sunday Schools meet under conditions perhaps the most difficult in the entire Church.

This brief account covers the situation in the East German and Czechoslovakian Missions and in Austria of the Swiss-Austrian Mission.

EAST GERMAN MISSION

This mission, except for two districts in the British Zone, is entirely in the Russian Zone of Germany. Its headquarters are in tense Berlin. Elder Calvin Clyde, who was the mission's Sunday School supervisor while serving as President Walter Stover's secretary, supplied the following information before returning to Utah at the end of 1948.

At the outbreak of war in 1939 there were 74 branches in the mission, and all had Sunday Schools.

The work was carried on during the war when there was no contact with Zion. Although no new material for lessons was available, the leaders drew from the rich sources of bygone years and did their best to instruct the members in Church teachings and history. Many of the brethren, both young and old, were called into the army, further handicapping the Sunday School work.

Elder Clyde writes, "As the Russians advanced into Germany, thousands of people fled before them—among them many of the members of the Church. As the members left, the branches and districts were dissolved, until after the end of the war there were only a few scattered members and one organized branch (Selbongen, Poland) in all of East Prussia and the part of Germany now occupied by Poland—an area in which there were formerly twenty-six branches of the Church. The flood of refugees from the east created many problems for the rest of Germany. The heavy bombings made it difficult to hold regular meetings in many of the cities. But the Sunday School carried on as best it could, in spite of the death and terror of those days during the collapse of

*This is the first article of a series of three on the Sunday Schools of Eastern Europe.

Germany. For a time even the simplest communication between branch and district, and branch and mission was cut off. Then the hard reorganization and rebuilding of the branches and auxiliaries began and has gone on ever since."

Problems connected with the re-establishment of the Church in Germany have been many. A good place to meet is almost impossible to find, largely because the cities were so badly bombed. But the members have repaired ruins or restored buildings, or they have met in homes when nothing else could be found. Fuel has been nearly non-existent, so that the meeting places have been cold—heated only

by the warm spirit of the members.

Inadequate transportation facilities add to the difficulties of getting to meetings in Germany. Trains between towns are irregular. Streetcars are dilapidated and unbelievably crowded. The Berlin blockade made it even more difficult to conduct Sunday Schools normally.

"The hunger and physical distress of the people were often so acute it is really a miracle that they could find strength to carry on their Church activities." But the branches have grown, and the Sunday School particularly has made heartening progress in the past three years.



Three lady missionaries in front of the ruins of the East German Mission Home at Handel Allee 6, Berlin.

THE SUNDAY SCHOOLS OF EASTERN EUROPE

The following comparative report gives an idea about the conditions of the Sunday Schools at the beginning of the war, and the progress made from September, 1946, to September, 1948:

The large number of visitors testifies to the worth of the Sunday School as a means of proselyting the gospel message. Until 1948 the Sunday Schools were organized according to the system in use in

Date	Number of Districts in Mission	Number of Sunday Schools in Mission	Total Membership in Mission	Total Sunday School Enrollment	Average Attendance	Average Attendance of visitors	Average Total Attendance
1939	13	74	7555	3215	2124	—	—
Sept. 1946	8	—	—	—	—	—	2365
Sept. 1947	10	55	6309	3408	2428	1287	3715
Sept. 1948	10	71	7237	5777	3938	1579	5517

The percentage of members that are active is much greater than in 1939, as is the average attendance.

1939. In 1948 the classes were organized as they are in the stakes of Zion, having Intermediate,



President Stover, surrounded by a group of mission children, dressed chiefly in clothing furnished by the Church welfare plan. They had accompanied their parents to work on a welfare project.

Senior, and other departments. Genealogical Training classes, first organized there in January, 1948, have been popular and well-attended.

In January, 1949, the larger schools were expecting to open Nursery and Junior classes. The Bucholz-Annaberg branch organized the first Junior Sunday School in the mission in August, 1948; this is meeting with great success.

During 1948, twenty-seven home Sunday Schools were organized. Two of these have grown large enough to be organized as regular schools. Two others must soon be made into branches. Sister Margarete Bernau started a home Sunday School in Delitzsch in July, 1948. Fifteen were present at the first meeting. By the end of the year there were 40 in regular attendance, twelve of them adults. The home Sunday School in Bautzen grew from 25 to 35 in a short time. In Greifswald the home Sun-

day School began with seven, and after reaching twenty was organized into a branch.

Brother and Sister Franz Meyer, living in the tiny village of Cammin in Mecklenburg, organized a Sunday School there. As there is no other church in the village, many of the children of the area come to the meetings. Attendance often reaches sixty.

The attendance at Leest, near Berlin, is so great that a member's home will not hold all who come. The doors are taken off the hinges so that the people in the entrance can see and hear what is going on inside.

Everywhere the Sunday Schools are growing in eastern Germany. The brethren are almost afraid to "make much propaganda"—do much advertising—for fear there will not be a place to put all the new visitors. But ways are found and the work of teaching the Lord's gospel goes ahead.

"There's a drunk man on the corner," called my nine-year-old neighbor as I walked toward the bus stop.

But he wasn't a man. And he wasn't drunk. He was just a boy, perhaps fifteen, with twisted limbs, almost unmanageable, whose head tossed at a grotesque angle. His bodily contortions, his grimaces, and his rolling eyes could easily make a youngster believe he was drunk.

As the bus approached, a man standing nearest the street started to board it, and then stepped back to allow the crippled boy to enter first. But the boy, with a grotesque bow and gesture, indicated that I should precede him. Member of a hated race (hated by many people, just on general principles), and lacking all the physical graces, he did not forget to be a gentleman. It's what you do with what you have that counts.

—Clara Peterson Tanner

Centennial Gleanings

EDITED BY CLARIBEL W. ALDOUS
AND MARGARET IPSON

VISIT AND LEARN

"Every teacher ought more or less regularly to visit other teachers—outstanding ones—to discover the key to their strength.

There is no one best method for all teachers. As a matter of fact, variety is a great stimulus to interest. Any routine can become monotonous."

—Adam S. Bennion
The Instructor, Feb., 1945



INTEREST IN STUDENTS

"Fortunate the boys and girls who have as their teacher a sincere soul who is honestly and deeply interested in their welfare."

—David O. McKay
The Instructor, Mar., 1949



SKILLS NEEDED

"Skill to teach really embodies many related skills. . . . one should have skill to select the right content for lessons; skill also to plan a well-ordered lesson; skill to give it life; skill to meet the learner on his own ground."

—Howard R. Driggs
The Instructor, Jan., 1944



LOVE

"Receive the pupils with love, smile upon them, watch those who are not there and seek after them."

—Anthon H. Lund, Sunday School Minute
Book, Nov. 17, 1900, to Dec., 1904.



SUCCESSFUL TEACHERS STAY

"I am inclined to think that the only way we will solve the turnover problem will be in preparing teachers so they will teach successfully, get a thrill out of teaching and want to continue."

—John T. Wahlquist
The Instructor, Jan., 1939

Sunday School in Northern Narvik

WALLACE G. BENNETT

NARVIK is a port in northern Norway, above the Polar Circle. It was a prize the British tried unsuccessfully to wrest from the Germans in the early stages of World War II. The midnight sun can be seen in Narvik; it is light there all night during the summer months. In the winter, the night lasts practically all day, and light can be seen only four or five hours.

The Church has had missionaries and a branch in Narvik for many years. Narvik members claim they belong to the most northerly branch in the Church. The long years of German occupation during the war made it seem that the darkness would never end, no matter what time of year it was.

Soon after missionaries returned to Norway following the war, President A. Richard Peterson sent elders to Narvik. A branch was organized; and activity, limited during the war to meetings in homes, was resumed intensively. In July, 1947, President Alma Sonne of the European Mission started his tour of Norway in Narvik, where he found a fine spirit among the Saints who turned out to greet him and his party.

A Sunday School was organized in Narvik in January, 1948. Only one child and six adults attended the first meeting, which was under

the direction of Elder Don Gidley and his companion. With a little effort and a "membership rally," the school soon showed an average attendance of from fifteen to twenty children and from ten to fifteen adults.

The children studied the Old Testament stories and learned to recite the Articles of Faith. The adults studied James E. Talmage's *The Articles of Faith*. Following the Sunday School program, good music, two-and-one-half-minute talks, and songs were presented. Children had an opportunity to stand on their feet and express themselves for the first time. Parents, wondering what their children were learning, visited the meetings; and many fine contacts were made.

The children were given small booklets in which were stamped stars for attendance at meetings. They received a star for each friend brought to Sunday School, for each class activity, and for each Article of Faith memorized.

One of the first to come to class was eleven-year-old Kjell Eklund. He has many stars in his book for bringing friends and for other activities. Especially industrious in class work, Kjell has stood before the class several times to tell Bible stories. Each week for thirteen con-

secutive weeks, he learned a new Article of Faith in his native tongue and can now repeat them all from memory.

Elder Gidley writes of him, "More than just a task completed for a reward stamped in a book,



KJELL EKLUND

Kjell looks upon his accomplishment as a virtual assimilation of truth; for even at his tender age he senses the purity of our teachings. A youthful mind, undefiled

by the superstitions and false teachings of a stumbling world, can accept the truth—simple, pure and sweet."

His accomplishment in learning the Articles of Faith is especially noteworthy because he is not a member of the Church. Kjell says he believes the Church is true and that when he is older he wants to join and then to serve the Church as a missionary. Those who know him believe he would be a splendid missionary.

Thus the efforts of those connected with the Narvik Sunday School are bearing fruit. According to Elder Gidley, "Sunday School is something that is especially needed in Narvik because of the peculiar seasons of the year. During the winter the people have only four or five hours of light and the rest is darkness. But it is good to use those long hours to learn of Jesus and to keep up Sunday School activity. It is hoped that the Narvik Sunday School can go forth with greater success than ever before and offer the children of Narvik the truths of the gospel of Jesus Christ."

THE RISEN FLAME

By the eternal miracle of Spirit,
The dark and lower fires of
Humanity
Can be transmitted into flames of light
That mark an upward pathway to
Soul's ecstasy.

—Ruth Harwood

Food, Nutrition, Health, and Efficiency

DR. ELFRIEDE FREDERICK BROWN

IV. GUARD YOUR PROTEIN INTAKE

WHEN summer weather holds complete sway, and for some time afterward, it may seem that keen appetites have taken a vacation. It's just natural to crave the light, cool type of meal, a fruit juice with bits of ice to make it the more refreshing; a crisp green, crunchy salad, fresh as can be; and perhaps in addition a few crackers or the thinnest sort of sandwiches. These popular meals, composed chiefly of fresh fruits and vegetables, are likely to be lacking in protein foods. Here is a bit of warning: "Don't neglect the proteins!"

Proteins themselves are indeed most interesting. Long ago the word protein was coined from a Greek verb meaning "To take first place." It was originated by a Dutch chemist named Mulder. His belief was that proteins were of extreme importance, especially when he contemplated how widespread is their occurrence. Perhaps you have not stopped to realize that next to water, protein composes the greatest proportion of the body tissues—the greater part of soft tissues. It is an in-

dispensable constituent of every living cell. All known life is dependent upon protein. It is supplied to us largely from animal sources such as meat, fish, eggs, milk, and cheese, but also from the storage part of plants, particularly the seeds. Since the time of Mulder, we have come to recognize that many factors are necessary for the maintenance of cells and their functions, but we recognize, more than ever, the importance of protein.

For several reasons it is timely to suggest that protein intake be watched during the summer months. Hot weather of course is not conducive either to the preparation or the eating of large meals, meals with an abundance of both hot and cold foods. But our lack of appetite or disinterest in the more substantial meals is only one reason that we may quite unconsciously lower our protein intake too drastically.

The presence of proteins in the diet is necessary for the maintenance of appetite. It has long been recognized that lack of protein in the diet automatically cuts down

the food intake. This means that even growing animals with great need for protein lose their desire to eat when the food given them is not suitable for building tissue. Human subjects feel miserable and then appetite is diminished when the protein level of the diet is cut to small proportions.

From the early days when man was foraging for food until today with all the super markets selling attractive foods, meat has been a very popular food. We have become accustomed to choosing the most palatable meats, cheeses, and similar foods that our food budgets would allow. Now many find themselves somewhat limited as to amounts that can be purchased; the price is practically prohibitive for the lower income families. Even those people with more money to spend than ever before don't find they can buy unlimited quantities of protein foods. The value of the dollar seems so small, and no large portion of the food dollar should go for protein foods. Many other foods must also be placed on the adequate menu. Thus we have several reasons for warning that proteins be not neglected in the diet.

First of all, appetites may have lagged in the summer warmth. Then second, small meals invariably mean a decreased protein intake. In the third place, we are somewhat limited in many areas as to kind and amount of some of the foods we can get. A fourth reason is that prices of protein foods are high. Then still another reason is that proteins may actually aid in ac-

commodation of heat. It was observed that American troops in the Pacific Islands during the war were able to stand heat very well when their diets contained liberal amounts of protein. Considerable illness and low blood protein values were characteristic of non-meat-eating troops.

It is generally agreed that our protein supply should come from quite a variety of foods in order to serve the body needs to best advantage. That means that we should be supplied with both plant and animal proteins. Someone may say, But why bother about these higher priced and harder to get foods? Why don't we buy what is plentiful and fairly economical, especially in this hot weather? Why should we bother about getting protein foods specifically?

The reasons are many, and you likely have heard them several times. Protein is essential for building and repairing tissue. In the adult, daily repair of tissues requires protein, and in addition to this requirement children must have an ample supply in order to grow.

Protein has a regulatory function. It helps to regulate acidity and alkalinity in the body; in the form of hemoglobin it aids in the transport of oxygen, and in the removal of carbon dioxide. Proteins may serve as regulators in the blood stream. Because protein foods have relatively great satiety value, high protein diets are commonly suggested for weight reduction.

Proteins are composed of building stones—amino acids which are essential in the manufacture of vital body compounds. These vital compounds include not only muscle tissue and blood cells but also enzymes which make digestion possible. Other vital compounds are body hormones, such as the thyroid secretion, thyroxin, which is capable of speeding up the burning of food in the body. Then there is adrenalin, which helps to regulate the amount of sugar in the blood, and also insulin, a compound necessary for utilization of blood sugar. Even formation of vitamins seems to be directly or indirectly dependent upon amino acids. Glutamic acid is part of the vitamin, folic acid.

Each protein differs from another according to its amino acid make-up. At the present time we interpret nutritional differences among proteins essentially in terms of their amino acid make-up. The amount of protein needed by the body depends upon the quality of the protein or the amino acid make-up. An efficient protein contains a good selection of the various amino acids. Some proteins are excellent for growth, for maintenance,

and for repair. Others are not so good. That is why we say the protein supply should come from a wide variety of foods in order to serve the body needs to best advantage.

The quality of a protein determines how much of that protein will be needed by the body. This can be illustrated by relating results of an experiment. Human subjects were fed various protein foods at relatively low levels to determine how much or how little of each was necessary to keep the subject supplied with needed proteins. If too little protein is given the adult, body tissue is broken down to furnish the amino acid needs. The proteins were fed one at a time in the experiment; and it was found that, to prevent tissue breakdown and to maintain the adult, the following amounts of protein had to be fed daily: Meat protein, 30 grams; milk, 31; rice, 34; potato, 38; bean, 54; or bread, 76. Do you realize the significance of this? Such results tell us that if we are to get our protein from bread and beans (and perhaps other plant sources) the intake of those foods will have to be much larger than would be necessary if the protein

CHART I EFFICIENCY AND QUALITY OF PROTEINS OF THE VARIOUS SOURCES

Source of Protein	Quality
Eggs, milk, cheese, organ meats	Excellent
Meats, poultry, fish, soybeans, peanuts	Good
Cereal grains, root vegetables	Fair
Nuts (generally)	Poor
Legumes (generally)	Poor

source were meat and milk. Protein of those beans that are thoroughly cooked and then run through a strainer to be used in loaves or roasts is better used by the body than the protein in plain cooked beans.

Legume proteins are often labeled relatively poor in quality. Animal experiments have shown that they are not especially well-used by the body and that they lack certain amino acids that are essential. Legumes can be used with good results, however, if they are not the sole source of protein in the day's diet and if they are well-cooked.

Peanuts, soy beans, and peas contain proteins which can be adequate for maintenance and growth. Other legumes are not alone in being poorly used at times. Some investigators have also found that meats containing very much connective tissue are not always well-used by the body. They too are best used when cooked in such a way as to make the protein available, that is, cooked so that some of the connective tissue is broken down.

Nuts, often listed as a source of protein, need to be well-chewed or ground, if they are to be digested effectively. Also, because of their fat content, nuts need dilution. For instance, peanut butter on bread is less likely to cause distress than peanuts in quantity, alone.

We have mentioned proper cooking of proteins. Proteins are slight-

ly altered immediately by heat, so that they coagulate. If a high temperature is applied for any length of time, the coagulated protein takes on a tough and leathery consistency, which makes it more difficult to digest. Slow cooking at low temperatures is the general rule for cooking protein foods. Leathery eggs or those fried until there are lacy brown edges, stringy cheese, and curdled custards are examples of the bad effect of too much heat.

Naturally now, we wish to know just how much of protein foods you must be served. Each one of us will wish to say, I am not neglecting proteins. It is often said that sufficient protein of excellent quality will be furnished the adult daily if he has a pint of milk; an egg; a serving of meat, fish, or poultry; and then a liberal amount of ordinary foods such as bread, cereals, and vegetables. Meat and eggs may be omitted at times and cheese, legumes, and nuts used.

Another example is this: Milk, 1 pint; liver, a slice $\frac{1}{2}$ by 3 by 5 inches; cottage cheese, $\frac{1}{3}$ cup; and bread, 4 slices, will give approximately 58 grams of protein. Sixty grams for a woman and 70 grams for a man are the amounts we ordinarily plan to allow. The difference between the amount we wish to allow and the 58 grams is assured in any mixed diet.

Still another example: Milk, 1 pint; a medium pork chop; an egg; bread, four slices; a shredded wheat biscuit; and $\frac{1}{2}$ cup baked beans

will supply approximately 62 grams of protein.

As for children, 1 quart of milk plus a fairly liberal use of eggs (4-7 per week), a moderate use of meats and plenty of cereal products and vegetables is a safe rule. Most of the protein for a child should be the complete type or the efficient proteins of animal source.

Protein needs cannot be met by using very small portions of meat, chicken, fish, or eggs, drowned in

gravy, dumplings, or cereal mixtures. It is impossible to stretch protein with starch and have sufficient protein. Hunger may be appeased and calorie needs met by great extension of protein, but substantial amounts of foods relatively high in protein must be included in the satisfactory diet.

You may say, There we've gone to the expense and trouble to raise a garden and a good one it is. Now we are supposed to keep spending

CHART II

COMPARISON OF THE PROTEIN CONTRIBUTIONS OF VARIOUS COMMON FOODS

Food	Serving Portion*	Grams Protein in Serving Portion	Approximate Amount Which Would Furnish 20 Grams Protein
Meat, fish, poultry	Scant $\frac{1}{4}$ pound, piece of beef, $2\frac{1}{2} \times 2\frac{1}{2} \times \frac{3}{4}$ in.	15-25	1 serving
Cottage cheese	$\frac{1}{4}$ cup (3 to 4 table spoons)	9.6	2 servings, $\frac{1}{2}$ cup
Soy beans (dry)	$\frac{1}{2}$ cup (cooked)	10.5	2 servings, 1 cup
Milk	1 cup (8 ounces)	8.4	$2\frac{1}{2}$ servings, $2\frac{1}{2}$ cups
Eggs	1	6.4	3 eggs
Beans, common dry	$\frac{1}{2}$ cup (cooked)	6.2	3 servings, $1\frac{1}{2}$ cups
Beans, baked, canned, (no meat)	$\frac{1}{2}$ cup	5.7	$3\frac{1}{2}$ servings, $\frac{3}{4}$ cup
Cheese, Cheddar types	1 inch cube, or 3 tablespoons grated	4.8	4 one inch cubes, or 12 tbsps, grated
Peanut butter	1 tablespoon	3.9	5 servings, 5 tbsps.
Peas, canned	$\frac{1}{2}$ cup	3.4	6 servings, 3 cups
Walnuts, English	1 tablespoon, chopped	2.2	9 servings, 9 tbsps.

*Establishment of size of serving portion is arbitrary. These portions are ones commonly used in nutrition work and are considered reasonable. If your serving portions average more or less, the amounts of food to furnish 20 grams of protein will also be more or less in serving portions.

Twenty grams of protein will be $\frac{1}{3}$ to $\frac{1}{4}$ the amount recommended for the day's intake of protein for adults. Specifically, 1 gram of protein per kilogram body weight is the suggested allowance. For a woman weighing 130 pounds, this would be 60 grams of protein; and for a man weighing 175 pounds, 80 grams of protein. The allowance per kilogram of body weight is greater than 1 gram for children. About half the required protein intake for adults and two thirds of that for children should be of high quality (eggs, milk, cheese, meats, poultry, fish, soybeans or peanuts).

for meat and cheese, with all those lovely vegetables ready to use?

Yes, you must do just that; we cannot depend upon those vegetables, good and fresh as they are, for the protein we need. Why, it would take nearly two cups of string beans to give you a tenth to a twelfth of the protein needed for a day. Tomatoes, cabbage, and greens contain much less than snap beans. And the protein isn't of the best quality. Green lima beans and, even better, green soy beans can be depended upon to furnish more protein than other vegetables. But even so, servings of meat will give you twice as much or even more.

While we are warning against neglecting the protein, we should also remind that more than the usual amounts of protein are needed for rapid growth, during convalescence after illness, during pregnancy, and for the production of milk. Children and pregnant or nursing women need an especially liberal supply.

Now in our desire to provide sufficient protein, let us not put *excessive* amounts of protein foods in the diet. An excess of amino acid supplies over that required for specific functions of building and repair is not likely harmful but is burned to yield energy and is converted into body fat. Since we know carbohydrate and fat may fully meet the body's energy requirement, burning of protein for energy must be considered uneconomical. Much cheaper foods had better be used.

You'll all admit that the family likes protein foods—needs protein foods. Then in our zealous efforts to keep cool, to use garden supplies, to economize for the sake of our flattened pocketbooks, let's not neglect proteins! The results will be too disastrous. Lack of sufficient proteins means stunted growth, lessened efficiency and stamina, early old age, susceptibility to disease. We want none of them. Watch your protein intake!

A man high in political and social life in Washington said to me within twelve months: "It is easier, Bishop, to refuse the first glass than the second; and easier to refuse the second than the third; and after that the sky may be the limit; that depends on the crowd and the hour."

—Bishop W. E. Hammaker.

No total abstainer can ever become a moderate drinker, but any moderate drinker at any time may become an immoderate one.

—Dr. MacAdam Eccles F. R. C. S., (England).

The chains of habit are too weak to be felt till they are too strong to be broken.—Dr. Samuel Johnson.

Book Review

The Story of Deseret by Thomas C. Romney. Zion's Printing & Publishing Company, Copyright, 1948, by author, pp. 268, price, \$1.75.

Dr. Romney is well-known to readers of *The Instructor* as author of the series of 12 articles, "Latter-day Saint Colonization in Mexico," published in 1948. He is also author of the Sunday School Gospel Doctrine manual for 1950. His other books include *The Mormon Colonies in Mexico*, *A Visit to the Holy Land*, *World Religions in the Light of Mormonism*, and *The Story of Miles P. Romney*.

He has long been an intensive student of western history; and some years ago, studied with Dr. Herbert E. Bolton, "world renowned authority in this field," for his master's and doctor's degrees.

The Story of Deseret was prepared for publication on Dr. Bolton's suggestion. The central theme of this volume is the origin, development, and termination of that unique form of government devised by the Mormon Pioneers less than two years after they entered Salt Lake Valley and continued until they were given a territorial form of government. At that time, Congress substituted the Indian name, "Utah," for the Book of Mormon name, "Deseret."

The first six chapters of the book tell the story of the origin of the Mormon Church and its history in the states of New York, Ohio, Missouri, and Illinois, and the migration of the Mormons across the wilderness to the Valley of the Great Salt Lake. Chapter Seven describes the operations of the ecclesiastical organization which exercised civil as well as spiritual authority until a political constitution was adopted and the State of Deseret inaugurated.

The next seven chapters cover somewhat in detail the history of the Mormons in the Great Basin and southern California until the government of the State of Deseret was succeeded by that of the Territory of Utah.

The last chapter, "Transition from State to Territory," relates a most interesting story of the presentation of the petition for statehood. "To the Honorable Senate and House of Representatives in Congress Assembled." This chapter includes advice of Col. Thomas L. Kane, remarks by President Taylor and Vice President Fillmore, arguments for and against admission into the Union of the State of Deseret, and remarks by such eminent leaders in the nation as Douglas, Calhoun, Clay, Cass, Benton, Seward, Foote, Chase, and Cobb.

—more on page 509

Suggested Program for Ward or Branch Sunday Schools

For the First Sunday Evening in December

THE Sunday School program for presentation in wards and branches on the evening of fast day in December takes on added significance this year. It will commemorate the organization, one hundred years ago December 9, of the first Sunday School in the Rocky Mountains, in the adobe home of Richard Ballantyne in Salt Lake Valley.

*The Centennial Committee of the General Board
submits the following suggested program for this
history-commemorating occasion:*

	Minutes	Vocal Quartet	
Devotional Prelude (organ)	4	"If There's Sunshine in Your Heart"	5
Congregational Song "Thanks for the Sabbath School"	4	Our Sunday School Roll of Honor	10
Invocation	2	Presentation by the pres- ent bishop	
Congregational Song Service (Songs to be selected from the Centennial Song Folder or Church Hymns)	10	What of the Future?	10
Sharing—The Spirit of the Sunday School	10	Address by Sunday School Superintendent	
Address by Sunday School Officer or Teacher		Congregational Song "True to the Faith"	5
Sharers of This Sunday School	10	Benediction	2
Address by a present or former Sunday School worker		Total —	68

(For program development see
accompanying suggestions)

* * * * *

SUGGESTIONS

Sharing—The Spirit of the Sunday School

"The Gospel was so precious to me that I thought the children ought to have the benefit of it. That was the main purpose—to teach them the Gospel."—Richard Ballantyne's statement when he was asked why he started the Sunday School in his home December 9, 1849.

1. Robert Raikes—Father of the modern Sunday School movement was motivated by the desire to share the benefits of Christian education with the ragged and dirty children in Sooty Alley in Gloucester, England.
2. Richard Ballantyne, father of the Latter-day Saint version of Sunday Schools. (See statement above. See cover picture article in *The Instructor*, January, 1949; and J. N. Washburn's series, "Ye Have Need That One Teach You," *The Instructor*, January, February, and March, 1949.)
3. Wherever Sunday Schools have been organized the same spirit has motivated the organizers. (See Sunday School origin and development stories in current numbers of *The Instructor*.)
4. Desire to share the Gospel is the natural outcome of the enthusiasm which accompanies a testimony of the Gospel.

* * * * *

Sharers of This Sunday School

The purpose of this address is to show that the founders of your Sunday School were motivated by the same spirit as that which moved Richard Ballantyne—the desire to share the blessings of the gospel with children and with others.

1. Name and tell something about the founders of your Sunday School.
2. Give a brief history of your Sunday School, including:
 - a. Years of its existence
 - b. Enrollment
 - c. Number (not names) of different people who have served as officers and teachers. (Source of information: Your Sunday School's abridged history. See Sunday School Secretary.)

* * * * *

Our Sunday School's Roll of Honor

Have typewritten lists of names prepared, arranged by years, and place upon a bulletin board, or

Distribute duplicate copies of lists, together with a brief history of your Sunday School, and

Exhibit a "Picture Honor Roll," if pictures can be obtained.

Living Sunday School workers of the past might be honored by having them occupy a special section of seats on or near the stand.

Have people present stand in groups, as for example:

1. Those enrolled as officers, teachers, or members for 10 years or fewer.

SUGGESTED PROGRAM

2. Those enrolled 10 to 20 years.
3. Those enrolled 20 to 30 years.
4. Those enrolled 30 to 40 years.
5. Those enrolled over 40 years.

This will leave the eldest standing—an automatic special recognition.

Pay all of them a fitting tribute as generous sharers.

SPECIAL CAUTION: Do not attempt to use *all* the foregoing means of presenting this feature of honoring Sunday School workers on the *Roll of Honor*. Select only those or *others you may prefer*, which you can present impressively and without haste in the *time allowed*.

* * * * *

What of the Future?

The purpose of this address is to inspire and stimulate the people to cooperate in improving the Sunday School and helping it serve the people more fully than ever before.

What shall we aspire to accomplish through the Sunday

School for the benefit of everyone in the future?

1. Increased membership.
2. Improved spirit and practice of true worship.
3. Better teaching and learning of the Gospel.

This is a good occasion and time to suggest resolutions for improvement, for repentance, and for changing of community habits for the better. Let us have more reverence, consideration for others, punctuality, participation, personal enlistment work, etc. .

* * * * *

CENTENNIAL COMMITTEE

Wendell J. Ashton, Chairman

Richard E. Folland

Kenneth S. Bennion

Lowell M. Durham

Marie Fox Felt

Claribel W. Aldous

A. Hamer Reiser, Adviser

BOOK REVIEW

(Continued from page 506)

Dr. Romney's graduate studies in political science and his familiarity with the history of the organization and administration of the

Mormon Church eminently qualify him to write on the central theme of this book.

—Milton Bennion

Suggested Christmas Program

Sunday Morning, December 25, 1949

CHRISTMAS as it is now kept is a combination of paganistic ritual and Christian worship. While the conviviality that arises from pagan custom brings cheer, it is not the true purpose of Christmas. Christmas is the feast of the adoration of the Christ child—not the feast of the adoration of things.

When Christmas first arose it was purely a spiritual festival; and it had none of the gay, colorful concomitants which it now possesses. It was a fast of the senses and a feast of the soul. Even with the pilgrims it was just that, but Christmas did not remain in this upper air. It has become material, merry, and lusty; this is possibly good as long as its real purpose is not lost, as long as we are aware

that it is more than Santa Claus, holly, and a tree.

The general board, therefore, strongly recommends that the program be a feast of the adoration of the Christ child and that it be devoted solely to tracing the line of Christmas from its divine source and not from its paganistic background. Two suggested programs are provided below, one for the Junior Sunday School and one for the Senior Sunday School. Wards that do not have a Junior Sunday School may find it advisable to make some combination of the two programs. The two programs are published as aids to the wards in their planning, not as directives to be rigidly followed.

Suggested Christmas Service for the Senior Sunday School

Devotional Music

"Silent Night" (Organ solo, violin solo, or strings.)

Song

"Joy to the World"* (Either with or without descant.)

Invocation

Sacramental song

"The Lord is my Shepherd"

Sacrament

Solo or chorus

"O Holy Night"

*The new hymn book contains all of the songs listed on the program. The descants for "Silent Night" and "Joy to the World" may be found in the book "Songs We Sing," published by Hall & McCreary Co. The descant for "O Come All Ye Faithful" may be found in the book, "Christmas Carols" (arranged for wom-

en's voices), published by B. F. Wood Music Co. "O Holy Night (Cantique de Noel)" is published by Belwin Co. We suggest that a group of girls, twelve to fifteen years of age, sing the descants for "Joy to the World" and "O Come All Ye Faithful" and that a soprano soloist sing the descant for "Silent Night."

SUGGESTED CHRISTMAS PROGRAM

Choral reading by Advanced Senior Class

Isaiah 9:6-7

Isaiah 11:1-5 (If desired.)

Songs from Junior Sunday School Group

(To the adults, the Christmas program is usually not complete without hearing from the little folks of the Sunday School. If a children's group has some appropriate Christmas songs, it may be invited into the Senior Sunday School long enough to present those numbers.)

Christmas story

(Select from the following or choose your own.)

Tolstoi, "Where Love Is God

Is Also," *The Instructor*, February, 1949, p. 73.

Christopher Morley, "The Worst Christmas Story"

The Fireside Books of Christmas Stories, Bobbs-Merrill Co., Indianapolis, p. 553.

Charles Tazewell, *The Small One*, John C. Winston Co., Philadelphia.

Community song service

"O Come All Ye Faithful"*
(With or without descant for chorus.)

"Hark the Herald Angels Sing"*
"Silent Night"* (With or without descant.)

Benediction

**Ibid.*

Suggested Christmas Service for the Junior Sunday School

Organ music

"Silent Night"

Opening Prayer

By a child from the primary group.

Sacrament

Singing of Christmas songs

"Away in the Manger," *Deseret Sunday School Song Book*, No. 214

"Christmas Cradle Song," *Deseret Sunday School Song Book*, No. 174

The story of the birth of Christ as told in the Bible

The story of the Christ child as told by Matthew and Luke is well-written and beautifully illustrated by Maud and Miska Petersham in their book, *The*

Christ Child, available at the Deseret Book Company or Doubleday Doran & Co., Inc., Garden City, New York. Read the story and show the pictures to small groups several times before Christmas. The more the children hear the story the better they like it. It is too long for the Christmas program. Cut part of the story and read the most vital part to the assembly, showing the pictures as you read.

Dramatization of the song, "The Friendly Beasts"

(See Kindergarten Manual, *Spiritual Growth in the Kindergarten*, p. 242.) As the story is read show pictures. (See notes on preparation.)

All children sing first verse.

or

Group 1 sings second verse.

(Each child holds a picture of a donkey.)

Group 2 sings third verse

(Each child holds a picture of a cow.)

Group 3 sings fourth verse

(Each child holds a picture of a sheep.)

Group 4 sings fifth verse

(Each child holds a picture of a dove.)

All children sing sixth verse.

As each group sings have a large picture of each animal placed on the wall or flannel board. There are other ways the song might be used. But it is important that all children participate and that there be some action.

Solo

"The Holy City" (This can be presented as a vocal, cornet, trombone, or violin solo by some outstanding musician.)

Prayer

—H. Aldous Dixon, Chairman
Addie L. Swapp
A. Parley Bates

THE DOCTRINE AND COVENANTS AND THE CHURCH

(Continued from page 492)

now refer to as "adult education." In keeping with these divinely given precepts, the brethren not only studied their Bibles and related books, but also broadened their interests to include the fields of literature, grammar, law, mathematics, Latin, Hebrew, Greek, philosophy, astronomy, physics, and similar areas of the sciences.

A reading of the sermons and writings of Joseph Smith, Parley and Orson Pratt, John Taylor, Lorenzo Snow, Brigham Young, and other early stalwarts indicates the great intellectual, cultural, and religious growth that they experienced during their early years in

the Church. The teachings of the Doctrine and Covenants were accepted by them as instructions of their Savior; and they exerted themselves to comply with these divine commandments, which placed upon them an obligation to improve their minds.

The Church fostered elementary schools in the early settlements of the West; followed later by the Church-supported academies and junior colleges, as well as the great parent school, the Brigham Young University; and still later by seminaries and institutes were and are the outgrowth of these teachings from our latter-day revelations.

THE DESERET SUNDAY SCHOOL UNION

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Superintendents

NEW EDITION OF HANDBOOK

A NEW edition of the Handbook is now on sale—bearing the date of July, 1949. You will find a few changes in this new edition; the principal change refers to promotions. On recommendation of the Standards Committee and on approval of the general board, we will no longer refer to the transfer of pupils from one class to another at the first of the year as “promotions” but as “pupil placement.”

Space will not permit printing all the instructions and suggestions

recorded in the new edition of the Handbook. We strongly urge that Sunday School superintendents obtain this new issue just as soon as possible in order to be ready for the first of the year.

The Handbook may be ordered from the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah. This new book will cost 25 cents, the bare cost of printing and postage. Please enclose your remittance with your order.

STATISTICAL REPORT

Superintendents will be interested in reading the results of the compiled 1948 annual reports record-

ed in the Secretaries' department of this issue of *The Instructor*.

A SUNDAY SCHOOL HISTORY FREE

WOULD you like a history of the Sunday Schools of the Church for your ward or branch library free? It is a history that will not only contain an account of the Sabbath school movement from the beginning, but also pictures and biographies of all former general superintendents, as well as articles on present leaders. Too, the volume will include special messages from all present members of the First Presidency and the Council of the Twelve. The books, well-indexed, will also contain statistics giving Sunday School membership figures through a century, names of all former and present general board members, and the number of Latter-day Saint Sunday School members in each state of the Union and in each mission of the Church, besides a sheaf of other vital and interesting data.

You will get all this and much more in your 1949 bound volume of *The Instructor*.

All that you need do is to send to the Sunday School office your copies of *The Instructor* for all months of the year, with the name of the person to whom the bound volume is to be sent and the name of the ward or branch for whom the binding is to be done. The Sunday School office will do the rest: have the copies bound, with

the name of the ward or branch stamped into the cloth cover; insert an index; and then mail the copy to the representative who should receive it.

Every ward and branch should take advantage of the offer this year, particularly, because of the special Sunday School centennial features, including the extra large Centennial Edition for December, with a number of historical articles and a cover drawn by the eminent artist, Arnold Friberg.

Plan to send your copies now. Please see that the January number is on top, with the remaining issues in order, the December number being on the bottom. Mail to: Deseret Sunday School Union, 50 North Main street, Salt Lake City 1, Utah.

This offer of binding *The Instructor* free for ward and branch libraries, which the general board has made annually for several years, this year has the same limitation as in previous years: only one free copy for each ward or branch, and copies are to be sent to us before July 1, 1950. (If you have misplaced, lost, or otherwise used any monthly copies, our office will be able to supply them for 10 cents a copy as long as our surplus supply lasts.)

—Wendell J. Ashton

There is something in sickness that breaks down the pride of manhood; that softens the heart, and brings it back to the feelings of infancy.

—Washington Irving

Secretaries

"AIM HIGH"

AT last our 1948 reports have been compiled. Our new system didn't work out as well as we expected. Many of our wards were slower than ever in reporting. A few have not yet reported; we have enough, however, to get a very good idea of our progress.

We did not reach our "One-half Million Members by 1949"; now we are hoping that we will reach "One-half Million Members in 1949," our centennial year. This is our new slogan. Get your enlistment committees working toward this end.

At the end of 1948, our Sunday School enrollment totaled 469,276. This is a gain of 24,735 members over our 1947 figure. Of the total enrollment, 396,524 were in the organized stakes, showing a gain for the year of 16,687, or about 4 per cent; and 72,752 were in the missions, a gain of 8,048, or about 11 per cent.

Reporting were 2,945 Sunday Schools; 1,475 were in the stakes; 1,470 were in the missions.

If all the Sunday School officers and teachers were brought together in one place they would make a good-sized city with a population of 45,139. These include 34,794 officers and teachers in the stakes and 10,345 in the missions. There were a total of 19,404 male and a

total of 25,735 female officers and teachers.

We made a slight advance in our average attendance, which is quite important. Our reports indicate that we have 31 per cent of our reported population in average attendance and 56 per cent of our enrollment in average attendance.

All of the above figures are interesting but will not do us much good unless we give our own school sufficient attention to determine whether or not we are helping to achieve improved conditions. Are you dragging your feet or are you in the stride? In our Sunday Schools we still have an average attendance of less than one third of our population. How is that enlistment committee coming along? how attractive is our school? and most important, how are our teachers putting over their lessons? You secretaries can help in every one of these matters.

We have made some progress; we can make even greater progress. That great evangelist, Billy Sunday, said something like this: "Aim high; it doesn't take any more powder to knock the feathers out of an eagle's tail than it does to splinter the barn door." Let's make "One-half Million Members in 1949" our slogan—it isn't too late—now is the time for the last-lap sprint.

Librarians

VISUAL AIDS IN ACTION



D. Melvin Williams
Los Angeles Stake Librarian

Some outstanding creative work has been done by Sunday School librarians in Los Angeles Stake under the supervision of D. Melvin Williams, stake librarian. We asked him to describe some of it for *The Instructor*, and his response is here presented.

IN THE Los Angeles Stake, each ward library committee is composed of a member of the bishopric, a member of the Sunday School superintendency, and the ward librarian.

The librarian calls upon the auxiliary organizations for her helpers to share the library work. All ward libraries are open one half hour before and after Sunday School and before and after Sunday evening sacrament meeting. Each ward is

being encouraged to set up a library budget fund of \$25 a year.

Adams Ward has done splendid work in preparing pictures for the Sunday School library. Years ago Lulu Foster and her assistants, aided by Jay S. Grant, decided to make library work succeed. They prepared durable cardboard, cut to a uniform size of 9 by 12 inches. Then on each cardboard was glued a colored picture. On the back of each picture was placed a number,

such as 91-N, which denoted picture 91 in the New Testament drawer.

Heavy kraft paper was obtained. This was cut to size 12 by 18 inches, and around each edge was sewed bias tape, a quarter of an inch wide. Upon this large background, pictures were glued. Drawers and cupboards were built to house these pictures, and through the years they have been used a great deal.

Hollywood Ward has allowed Ruth Kramer \$3 a month to buy materials for the Junior Sunday School Library. She has prepared sixty Manila envelopes, size 10 by 13 inches. Inside each envelope has been placed a complete lesson for the teacher. In one envelope is found the story of Moses. It has pic-to-graph (colored flannel attached to paper figures) pictures showing the bulrushes, the baby Moses in his little crib, and the women of the story. There is also some written enrichment help, entitled "A Strange Discovery" and "The Ten Commandments for Children." And there is a large colored picture named "Baby in the Basket."

Sister Kramer has prepared pictures that she can use to create a new envelope for a particular lesson. Let us suppose that the lesson is on "Appreciation." She then takes from her collection the following pictures: "A Farmland Scene with Trees and Grass," "A Cow and Her Calf," "An Open

Fireplace with Children Reading," and "Daddy Coming Home in the Evening." With these, the teacher can readily teach the child about "appreciation" and its great value in life. Hollywood Ward is successfully doing creative visual aid work.

Ireta Cushing, former music director of the Adams Ward Junior Sunday School, has developed unique ways of teaching the children to sing. As a challenge, she prepared a grown-up song, "Joseph Smith's First Prayer"; it was very successful. In large letters on bright colored paper, she showed the class the words, "Oh, how lovely was the morning"; then came a picture of the sun, "Radiant beamed the sun above"; then a picture of bees and birds, "Bees were humming, sweet birds singing"; then a picture of The Sacred Grove and a picture of Jesus, "When within the shady woodland, Joseph saw the God of love." The children loved this presentation and sang beautifully.

Sister Cushing has an unusual scrapbook; when it opens, the pictures come to life. Flowers stand up just as though they were in bloom, and a little boy kneels beside his bed saying his prayers. Another scrapbook has been made showing different nations and their boys and girls. The figures are in colors, and the Sunday School children have helped to name and to color each of these little people of various countries.

—more on page 523

HOW TO CONDUCT A SONG PRACTICE

X. Duties of the Chorister

THE following appeared in the April, 1946, issue of *The Instructor*, under the authorship of Alexander Schreiner:

"It is the chorister's duty and opportunity to make the song practice period interesting, enjoyable, and effective. To do this requires ingenuity and a constant search after new ways of conducting this part of the Sunday School.

"Ordinarily we think of this period in our Sunday School as the time to teach new songs to the people. When new songs are not available, we may feel at a loss as to how to proceed [The new hymn book] supplies us with many splendid hymns both new and old, which will be a joy to learn We hope the following suggestions will be helpful:

"While we strive to sing much and talk less during the practice period, let us make our words timely and appropriate. We can point out to our singers the fact that there are two kinds of group singing: *recreational* and *worshipful*. The latter is more profound and is directed toward our Heavenly Father rather than to ourselves or to the chorister. The other, the purely recreational type of singing, is not so well-suited to the

Sabbath day, is indulged in primarily for our personal entertainment, and is not directed to Deity. Scripture gives us direction as to which type to use. 'I will sing unto the Lord.' 'I will sing to the Lord as long as I live.' 'Sing one of the songs of Zion.' 'I will sing with the spirit, I will sing with understanding.' 'The song of the righteous is a prayer unto me.' Therefore encourage the people to sing with all their hearts unto the Lord.

"If the people sing with all their hearts, they will sing well; and it will not be necessary to ask them to sing with all their might. Young and old need to catch the spirit of this type of congregational singing. They will all enjoy it, and through it will be moved to an enhanced spiritual growth.

"Let us consider an instance: The essence of a song like 'Master the Tempest is Raging' will be lost if thoughts are directed to musical mechanisms such as speedy tempos; crescendos and accelerandos; and loud, boisterous, recreational behavior, in which the story of the Savior's miracle is forgotten. The fault may perhaps lie in the lighthearted jingly nature of the tune

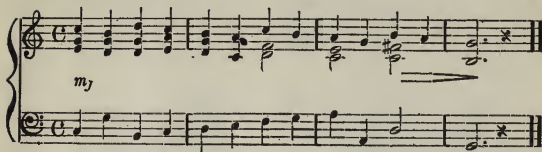
—more on page 531

Sacramental Music and Gem for November and December

PRELUDE

Moderato con moto

Gerrit de Jong, Jr.



While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

POSTLUDE



Ward Faculty — Teacher Improvement

WORKING WITH THE GRAIN

UNDER the heading "The Twelve Most Important Things in Effective Gospel Teaching" we plan to have four lessons center in *Pupils*, four in *Subject Matter* and four in *The Teacher*. This is the fourth lesson in the first series. The other three have consisted of:

A General Introduction,
Teaching—A Learner-Centered Process,

The Challenge to Understand Human Nature.

This fourth one is under the title "Working With the Grain."

Have you ever planed a piece of lumber? Every teacher ought at some time to plane at least one board. He or she will soon discover that there is a grain to the wood. To go with the grain makes planing easy. To go against the grain is tough work. It would be tough work even if there were no knots in the board.

The parallel holds with human nature. There is a "grain" to all of us. The teacher who is wise enough to work with the grain in his classes soon discovers the joy of agreeable relationships. The teacher who goes against the grain of human nature discovers that to do so is tough work, too. I have a

friend who says that most "naughty" jobs in the field of teaching are really "knotty" jobs.

One of the most fascinating challenges to both parents and teachers is to discover when we are working with the grain. Obstinate children, unruly children, defiant children, careless children, so-called mean children, over and over again come under one of those classifications, all too frequently because we fail to recognize this problem of the "grain" in human nature.

Whenever we meet a class, it is intriguing from the start to try to figure out what is in the minds of the class members. They have come from a great variety of environments. They very likely have been doing any number of different things already on the day of our meeting. They may have read a variety of things just before leaving for Sunday School. They may be preoccupied with memories of yesterday or with plans for tomorrow. It is a wise teacher who is aware of what is in the minds of her pupils as she approaches her lesson for today.

It is so easy—perhaps perfectly natural—for those of us who teach to expect the pupils to come to us

"where we are." All too frequently we try to demand, because of our authoritative positions, that children do that very thing. We are far wiser—and our art is of a very much higher order—if we undertake to discover the child "where *he* is."

One of the most stimulating single lines I have ever read was uttered by Michael Angelo. He was once asked what he was going to do with the rough block of marble on which he was setting about to go to work.

"There is an angel in that marble, and it is my business to get it out."

What a gift on the part of the teacher to recognize in every child the divine element which makes him one of God's children. To reach out for that quality in children is what makes teaching so great an art.

May I quote the experience of a young man who says he will forever be grateful to a teacher who once thus reached out to him when he was a boy. As a lad he says he was very fond of driving his automobile in fits and jerks. He loved to speed, and he loved to make those sudden stops which characterize the driving of altogether too many boys. Upon the occasion in question he had driven up to the church and had come to a screeching stop. He expected to be chastised, as he had been upon many similar occasions, but on this particular morning he met a real teach-

er who observed, "That's quite a car you drive, isn't it, son?"

The boy admitted it was.

"Do you ever have to take it to the garage?" said the teacher.

"Oh, sure," said the boy.

"What makes that necessary?" asked the teacher.

"Oh," replied the boy, "sometimes it is just to gas up, or get some oil, or have something adjusted, or have the battery checked."

"Well," said the teacher, "I think you've given me my theme for our lesson today. I'm so glad you're here. Let's go in and talk the matter over."

The boy in question, now a successful young man, says that the class that morning really opened his mind to spiritual contemplation that he had never before experienced. Entering into the boy's field, the teacher had made a case for the church in the homely analogy of the garage.

All of us need the "gas" of *faith*, and the "oil" of *consolation*, and the "adjustments" of *repentance*, and the "charging" of our *spiritual batteries*.

Says the young man, "Here was a teacher who captivated me by putting spiritual significance into my everyday experience."

"Working with the grain" is psychologically sound. As one of my greatest teachers has happily phrased our opportunity, "We may do one of three things when we teach:

"We may *subdue*, in which case
—more on page 523

Teacher Training

LESSONS FOR DECEMBER

December 4, Lesson 10

"The Recitation-Discussion Method and the Lecture Method"

Objectives: (1) To teach this lesson as a recitation-discussion, in the hope that a good demonstration of the method will better familiarize students with the method, its strong points, and its pitfalls, than mere talk about it; and (2) to describe briefly the lecture method.

December 11, Lesson 11

"The Storytelling Method"

Objectives: To teach the advantages of the story in religious teaching, its purpose, the qualities

of a good story, and how to tell a story effectively.

Texts: Wahlquist, *Teaching as the Direction of Activities*, Chapter V; Driggs, *The Master's Art*, Chapters XX, XXI, XXII.

December 18, Lesson 12

"The Problem-Project Method"

Objectives: To understand: (1) that religion involves everyday problems and (2) how Sunday School students can be helped to think about their own religious problems.

Texts: Wahlquist, *Teaching as the Direction of Activities*, Chapter VI; Driggs, *The Master's Art*, Chapter XVI; the standard works of the Church; Rolapp, *Gospel Quotations*; other ready references.

LESSONS FOR PROSPECTIVE TEACHERS IN THE JUNIOR SUNDAY SCHOOL

December 4, Lesson 10

"Storytelling"

Objectives: (1) To call our attention to the dynamics of the storytelling art as a tool in teaching. (2) To consider the important

factors to keep in mind in the choice of stories.

Texts: Driggs, *The Master's Art*, Chapters 20, 21; Lloyd, Mary Edna, *Religious Nurture in Nursery Class and Home*, p. 204; *Sunday Morning in the Nursery*, Chapters 24, 25; *Living Our Religion; Joyful Living*, pp. 11 and 13.

TEACHER TRAINING

December 11, Lesson 11

"Special Days: Thanksgiving,
Christmas, Easter"

Objective: To re-evaluate the common customs of observing special days in the Sunday School classes.

Texts: *Joyful Living*, p. 64;
Sunday Morning in the Nursery,
Chapters 5 and 26.

December 18, Lesson 12

"Directed Observation"

Text: *Sunday Morning in the
Nursery*, Chapters 4 and 5.

WARD FACULTY—TEACHER IMPROVEMENT

(Continued from page 521)

we merely impose our will upon the will of the child in question.

"We may substitute, in which case we subtly lead the child from the path of his own thinking into a channel which we set up instead.

"Or, third, we may *sublimate*, in which case we follow the thought of the child and elevate it to a new plane of ideals."

Psychologically, in those three words is a great challenge to all of us who aspire to teach. Every child in every class we teach offers us an opportunity to test our skill at "working with the grain"—to *sublimate* rather than merely to *subdue*.

—Adam S. Bennion

LIBRARIANS

(Continued from page 517)

She uses cotton to make her snowmen, her little lambs, and Santa Claus; and feathers are used to adorn the bird pictures. Gold powder mixed with glue makes the big letters stand out so that they appeal to the children. All pictures are bound with tape to make them more durable.

Sister Cushing has made a large wheel three feet in diameter and has cut out a picture-size space at the top. Through the center of the cardboard wheel has been placed a wooden axle which holds another

cardboard wheel, on which are mounted eight different pictures. As the front wheel is turned, a new picture comes into view. This is much easier than fumbling and shuffling with individual pictures.

All of these ideas could readily be used by all the Sunday School librarians in the Church.

The Deseret Sunday School Union Board has set aside 1949 as Library Year. It is hoped that all the wards in the Church can build libraries to further the wonderful work of Sunday Schools.

References for December Lessons

Abbreviations

Church News—Weekly Church Section of Deseret News.

Era—The Improvement Era.

Instructor—The Instructor

R. S. Mag.—The Relief Society Magazine.

FIRST INTERMEDIATE DEPARTMENT

What It Means to Be a Latter-day Saint

Chapter 44. Our Missionaries

Daniel A. Ludlow, "Concerning Missionaries," Church News, Aug. 16, 1948, p. 20. Quotations of Latter-day prophets.

T. Edgar Lyon, "The Doctrine and Covenants and the Church, VIII. Missionary Service," Instructor, Vol. 84, Aug., 1949, pp. 371-375. Modern revelation concerning missionary work.

Gordon B. Hinckley, "The Future Missionary," Church News, Dec. 20, 1947, p. 11. How the missionary of the future will accomplish his work.

S. Dilworth Young, "Conference Address," Era, vol. 49, May, 1946, pp. 327-328. Missionary work.

Joseph F. Smith, "Some Essentials in Missionary Work," Era, vol. 49, July, 1946, pp. 433, 477. The sacredness of missionary work.

Milton Bennion, "Missionary Service," Instructor, vol. 82, July, 1947, pp. 297-299. Missionary service brings spiritual and character development.

"The Primary a Real Missionary Aid," Church News, June 9, 1945, p. 8. Primary work in the Western States Mission praised.

"Huge Increase in Missionaries Points Toward New Records," Church News, May 11, 1946, p. 4.

"Primaries Seen as Ideal Assistance to Missionaries," Church News, May 1, 1948, p. 5. Primaries are a great help in missionaries' making contacts in homes.

Ezra Taft Benson, "The Importance of Missionary Work," Era, vol. 48, May, 1945, pp. 254, 307.

Chapter 45. The Sacrament

T. Edgar Lyon, "The Sacrament—the Christian's Memorial," Church News, Dec. 1, 1948, p. 23. The importance of the sacrament.

"Ward Teachers," Era, vol. 47, Jan., 1944, p. 43. Discussion of the sacrament.

George Albert Smith, "The Sacredness of the Sacrament," Era, vol. 49, April, 1946, p. 206.

David O. McKay, "The Lord's Sacrament," Era, vol. 49, May, 1946, pp. 270-271.

Volma W. Heaton, "Sacrament Received by Isolated Members," Church News, June 10, 1944, pp. 12, 16. Pleasure derived from sacrament by isolated Texas members.

SECOND INTERMEDIATE DEPARTMENT

Old Testament Stories

Chapter 47. Israel and Idol Worship

George Albert Smith, "Origin of Man and Prophecy Fulfilled," Church News, April 14, 1945, pp. 3, 13. Brief comments on the "Children of Israel."

JUNIOR DEPARTMENT

The Life of Christ

Chapter 47. "I Am with You Always"

J. Reuben Clark, Jr., "The Lord Still Speaks to His Children," Church News, July 4, 1949, pp. 19, 20.

Mark E. Petersen, "In Defense of Liberty," Era, vol. 49, May, 1946, pp. 288, 340. Freedom essential so that the gospel could be brought forth.

John A. Widtsoe, "The Kingdom of God," Church News, May 13, 1944, pp. 10, 12. Our form of government and constitution instituted by God.

Chapter 48. "What of the Future?"

Leo J. Muir, "Easter and the Second Coming of the Lord," R. S. Mag., vol. 32, March, 1945, pp. 139-142. Signs of the second coming of the Savior.

Joseph Fielding Smith, "Preparation for the Coming of the Lord," Church News, June 17, 1944, pp. 10, 12.

REFERENCES FOR OCTOBER LESSONS

ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ

Chapter 42. The Character of the Restored Church

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—more on page 531

Junior Sunday School

CO-ORDINATOR EVA MAY GREEN

SPIRITUAL GROWTH THROUGH OBSERVANCE OF SPECIAL DAYS

PERHAPS Thanksgiving, Christmas, and Easter are the special days that are best known to small children.

Adult activities in the home and community stimulate interest and excitement. Most children come to know and to interpret the meaning of each of these festival days by what they see in the store windows, by spectacular buying, and by commercialized sports. They live in a world that, seemingly, has almost forgotten the real meaning and purpose of these days.

Can the Sunday School provide opportunities for experiences that will help give children more significant meanings?

Thanksgiving, Christmas, and Easter afford opportunities to deal with natural attitudes of small children. Children are thankful, they are kind, and they will respond to guidance in the expression of kindness to others. They are spiritual and full of hope. The natural faith and hope of small children responds to opportunities for expression in their daily living. Bigger thoughts of appreciation and real meanings are not possible for children who have not had opportunity for direct experience with life.

What can Thanksgiving be for three-, four-, and five-year-olds in Sunday School?

They will respond to carefully selected pictures about the Thanksgiving season. Pictures will remind them of various experiences at home with the family. Let them tell of the delights of helping Mother prepare for guests on Thanksgiving, cleaning up the house, baking cookies, or arranging flowers.

Pictures of people raking the autumn leaves, binding the shocks of corn, or gathering pumpkins or of animals getting ready for winter—perhaps squirrels harvesting nuts—will be significant to the harvest season. Many of the season's activities afford opportunities to remember and give thanks for the gifts of our Heavenly Father. They also give opportunities to build appreciations for the constancy of the world about us.

Appropriate songs and prayers of Thanksgiving are suggested in the manuals. A Thanksgiving hymn or a song of praise sung by the teacher deepens the children's joy.

The spirit of thankfulness and joy in life, expressed by the five-,

six-, and seven-year-old children, should be broader thoughts of appreciation, based on ever-expanding contacts with family, friends, and nature.

Thanksgiving affords the Sunday School an opportunity to let children express, through prayer and song, praise to their Heavenly Father for His many blessings.

Sunday Schools contribute in making Christmas a time in which hearts swell with the spirit of love, the most significant emotion exemplified and taught by Jesus.

What real meaning can there be to children—in terms of peace and good will toward men—in the succession of dressed-up Santa Clauses to which they are expected to respond at department stores, churches, and schools, before ever the morning arrives for home festivities?

Emphasize the "giving." Plan simple experiences in giving to others. Give opportunity for children to express to others "thank you" for their kindness.

Sunday School classes furnish opportunities to participate in making gifts for others. Groups may start simple gift-making early in the fall. If a gift-making activity is well-planned and the teachers prepare for each Sunday morning, it can be carried through without confusion and with order and success. The crudest gift, if it represents the child's own desire for his mother, father, or brother, will help fill the need for the child to create and to give.

Children delight in learning together the Christmas songs, poems, and prayers. This gives opportunity for the children to have experience with the Bible. Read Luke 2:8-16. Make the Sunday morning before Christmas a time for the children to experience feelings of peace and good will. Plan the opening exercises and classroom activities so that the spirit of reverence and quiet prevails. Let Santa Claus be an activity for the home.

Easter season seems an appropriate time to give the small children direct experience with plant and animal life, with flowers, rabbits, kittens, and chicks. Lead children to notice these wonders in their own yards and gardens. Encourage them to bring the first leaf buds, pussy willows, twigs, and branches to the class and share them with other children.

The glory of Easter is all around. Let the children tell of the crocus peeping out of the dark soil and of the daffodils and tulips bursting forth.

As children mature, they catch the rhythmic changes in all nature and they will find security in the constancy of things.

The simple prayers for the wonders of awakening nature, songs and pictures, and the reverence of the teacher who truly has the appreciation of Christ's teachings contribute to an ever-deepening understanding of the significance of Easter.

Read from the Bible, Matthew 27:57-61.

See the Sunday School manuals for other suggestive helps.

—Addie L. Swapp

The Junior Sunday School article for next month will discuss the spiritual influence of the Sunday School teacher.

SACRAMENT GEM

(Prelude and postlude to use with gem will be found on page 519.

Jesus, Savior, I love Thee
And I'll quiet be
As I take the Sacrament;
I'll remember Thee.

SUPPLEMENTARY MATERIAL

The following material may be used for supplementary teaching purposes in each of the departments of the Junior Sunday School.

Poems which suggest a kind of behavior.

Thank You

Thanks is such a little thing
For anyone to say;
And yet, sometimes I'm sure I don't
Use it every day.

I'm sure I didn't thank Mother for
The breakfast I just had;
And when I got those nice new shoes
I forgot to thank Dad.

My brother let me use his bat.
Did I say, "Thanks," to him for
that?

My sister made my bed today—
There's something I forgot to say.

Then I'll try my very best
To show my thanks, and do
Some kindly deed for someone else
So he can say, "Thank you!"
—Ruth I. Devereaux

Remember

Thank you day will soon be here
But I'll say "Thank you" all the
year.

The Sacrament

I fold my arms and bow my head,
While the sacrament prayer is
being said.
I think of all that's good and true
As Heavenly Father wants me to.
—Ruth I. Devereaux

The Magic Vine

A fairy seed I planted,
So dry and white and old;
There sprang a vine enchanted
With magic flowers of gold.

I watched it and I tended it;
And truly by and by
It bore a jack-o'-lantern
And a great Thanksgiving pie.
—Author Unknown

Sleep, Baby, Sleep

Sleep, baby, sleep.
Thy father watches the sheep.
Thy mother is shaking the dream-
land tree,
And down falls a little dream for
thee.
Sleep, baby, sleep.

Sleep, baby, sleep.

The large stars are the sheep.
The little stars are the lambs, I
guess.

The big round moon is the shepherdess.

Sleep, baby, sleep.

—Old Lullaby

A rest exercise to say and to enjoy.

Going to Bed

This little boy is going to bed.

(Pointer finger of left hand up,
right hand out, palm up.)

On the pillow he lays his head,
(Pointer finger on right palm,
thumb as pillow.)

Pulls the covers up over him tight,
(Curl right hand fingers over
pointer finger.)

And that's the way he sleeps all
night.

In the morning he opens his eyes.
Back, with a toss, the covers do fly.
(Flip fingers back.)

He jumps out of bed and kneels
down to pray,
(Pointer finger up and curl over
right palm.)

"Heavenly Father, keep me well
all day."

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(Continued from page 527)

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MUSIC

(Continued from page 518)

which does not match well with the beauty of the Savior's personality and work. Nevertheless, the composer really hoped and intended that the story be loved and enhanced by his tune.

"Singing practice to promote spiritual feeling and growth may well be a perpetual project at song practice time.

"Additional suggestions for song practice will be given next month."

—L. M. D.

HUMOR, WIT, AND WISDOM

At an evening party the hostess had coaxed a protesting guest to sing. After the song, she went to him smiling. "Oh, Mr. Jenkins," she said, "you must never again tell me that you can't sing; I know now!"

And she wondered why the guest left the house so hurriedly.

A Floridan, visiting a Californian, picked up a large melon and said, "Is this as large as your apples grow?"

The Californian replied, "Stop fingering that grape."

Frank Farmer says: "Time will come when each of us will be *a has been*, but that is better than *a never was*."

"Why did you stop singing in the choir, Thomas?"

"Well, one Sunday I was sick and didn't sing, and a lot of people in the congregation asked the bishop if the organ had been fixed."

"Do you notice how the exclamation mark is being discarded?"

"Yes, but why is it?"

"Well, it's that people aren't surprised at anything these days."

A man running into a grocery store called out breathlessly: "I want a mousetrap, please. I've got to catch a bus."

Grocer: "Sorry, sir, we haven't one big enough."

532

PUNGENT POINTS*

Here are some thoughtful lines. It matters not who wrote them.

We cannot bring prosperity by discouraging thrift.

We cannot strengthen the weak by weakening the strong.

We cannot help small men by tearing down big men.

We cannot help the poor by destroying the rich.

We cannot lift the wage-earner by pulling down the wage-payer.

We cannot keep out of trouble by spending more than our income.

We cannot further the brotherhood of man by inciting class hatred.

We cannot have sound security on borrowed money.

We cannot build character and courage by taking away man's initiative and independence.

We cannot help men permanently by doing for them what they could do and should do for themselves.

The only thing that isn't hard to get these days is confused.

A man of few words doesn't have to take so many of them back.

There is no true justice unless mercy is part of it.†

*From *Sunshine Magazine*.

†An anthology by Lewis Brown, Random House, New York. Used by permission.

he is visited. If he is ill, he is comforted by subsequent visits. If he is absent through indifference, scriptural passages are read to him in an effort to kindle interest.

The Sunday School meets in the home of a Latter-day Saint couple, a home picturesquely situated on a pretty eminence overlooking the green rolling landscape. Each Sabbath morning the house is pin-neat, and often its rooms are cheered by flowers. The man of the house every Sunday meets Sister Huberth at the bus stop with his horse and buggy. On the way to meet her, he awakens Sunday School children along the road. On the return trip they are loaded into the buggy with the teacher—and all roll happily on to gospel lessons.

Yes, they are really enthusiastic about their Home Sunday School down Sao Paulo way.

—Wendell J. Ashton

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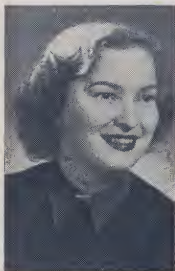
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HOME SUNDAY SCHOOL TEACHER

EVER heard of Sao Paulo?

Among the cities of the Western Hemisphere it is one of the patriarchs—almost four centuries old. But while it is wizened in years, it is young in its ways, this second largest city in Brazil, with more than a million people. At night it glitters with modern electric lights. In the day, it presents a lively picture that includes skyscrapers, streams of sleek automobiles, giant aqueducts, a grandiose stadium whose amphitheatre will seat 80,000, and smart people. They are a cosmopolitan lot, including large numbers of Italians, Portuguese, Spanish, Germans, Lithuanians, Turks, French, English, and Japanese.



ENOY HUBERTH

One of the Sao Paulo's recent additions is a little Latter-day Saint Home Sunday School in one of its suburbs, Sao Miguel. When the school was started two years ago, its membership included only five Saints and a few friends. Now there are about 35 members.

A big factor in this Sunday School's rapid growth in its teacher, pretty, brown-eyed Enoy Huberth, who on week days is employed in the control department of RKO Radio Films.

Sister Huberth, who joined the Church six years ago, enriches her lessons with colored pictures; and she has each child keep a notebook in which she pastes stars for clean teeth, fingernails, feet, and hair. Her lessons are given in Portuguese.

All members of this Sunday School are encouraged to be missionaries. When a member is absent two successive times without sending word,

—more on other side